

*Mēghēçvara Inscription of Svapnēçvara Dēva of Orissa.—By*NAGĒNDRA NĀTHA VASU, Editor of *Viçvakōça*.

(WITH PLATE II).

[Read January 1897.]

The inscription of which I give an account to the Society this night, is engraved on a large slab in the western wall of the court-yard of the famous temple of Ananta-Vāsudēva in Bhuvanēçvara. Just on the right side of this slab is another, bearing inscriptions in eulogy of Bhaṭṭa Bhavadēva. Dr. Rājēndra Lāla writes about these two slabs as follows :—

‘There are existing two large slabs stuck on the western wall of the court-yard (of Ananta-Vāsudēva), bearing Sanskrit inscriptions. One of these was originally intended for the temple of Brahmēçvara, and the other for that of Ananta and Vāsudēva. Both of them had been removed from their proper places by General Stewart, and deposited in the Museum of the Asiatic Society of Bengal at about the early part of this century. When Major (then Lieutenant) Kittoe visited Bhuvanēçvara in 1838, the priests complained bitterly of the sacrilege, and he suggested the restitution of the stones. The Society readily permitted this, but in replacing them, through some mistake or other, the Major selected the outer wall of this temple for both of them, instead of their respective places. Before making the restitution, James Prinsep published transcripts and translations of both the records in the *Journal of the Asiatic Society of Bengal*.<sup>1</sup>

I went personally to inspect these two slabs, and made rubbings of both. Both the slabs now lie at the identical spot where Dr. Rājēndra Lāla saw them. I was assured by the old Pāṇḍās of the temple that they remained at that very spot from before the time of the Doctor’s inspection, without suffering a change of place or alteration of any kind.

It is, indeed, surprising that there is no conformity at all of the Brahmēçvara inscription described by the learned Doctor with the inscription I inspected. In fact, there is no Brahmēçvara inscription at

<sup>1</sup> Dr. Mitra’s *Antiquities of Orissa*, Vol. II, p. 84.

all in the temple. I am quite at a loss to determine how he identified this with the Brahmēçvara slab.

As far as I am aware nobody has yet deciphered the inscription under notice.

This inscription was made under the order of Svapnēçvara Dēva, the founder of the temple of Mēghēçvara. The following occurs towards the end of the inscription :—

‘The poet UDAYANA has by his (SVĀPNĒÇVARA’S) command composed hymns, ever delightful to the learned in consequence of their sweet collocation of words and plentiful figures of speech (V, 33.) CANDRAHAVALA, the son of DHAVALA VĪRA, wrote this eulogy in letters resembling gems upon this slab on the door of Mēghēçvara (V, 35.) Çivakara, a *Sūtradhāra*, engraved these letters like unto a garland of gems on this stone-slab (V, 36).’

It appears, General Stewart had taken away this slab from its proper place in the temple of Mēghēçvara. Subsequently Major Kittoe, yielding to the entreaties of the Pāṇḍās, placed it in its present position along with the inscribed slab of Ananta-Vāsudēva. As to the Brahmēçvara inscription noted above, I made a most searching enquiry for it about the temples of Ananta-Vāsudēva and Brahmēçvara, without being able to find out any trace of it anywhere.

This Mēghēçvara slab measuring 3’ 8½” by 1’ 9”, is incised with great neatness and care, and the letters are in a state of almost perfect preservation. The size of the letters is  $\frac{3}{4}$ ”.

The characters may be described as Bangālī of the Kuṭila type of the 12th century, similar to the inscription of Ananta-Vāsudēva, and very near to the characters of the copper-plate grant of Nṛsimha Dēva II with a somewhat archaic look. As in most other inscriptions of Bengal, Behar and Orissa, of that period, we find here no distinction between the letters *b* and *v*; besides it may be noted that the superscript sign of *r* is invariably placed on the doubled consonants *gg*, *ṇṇ*, e.g., in *margga* line 22, *sampūrṇṇa*, line 23; and *ll* is sometimes used for *l*, in *llalāta* and *llakṣmī*, line 2. Instead of the anusvāra, we have the dental nasal in *Vansottansa*, line 3, and the nasal *ṇ* in *vaṇçē*, line 6; and the dental sibilant is used for the palatal sibilant in *vansa*, line 3; and the palatal for the dental, in *çrōtaḥ*, line 1.

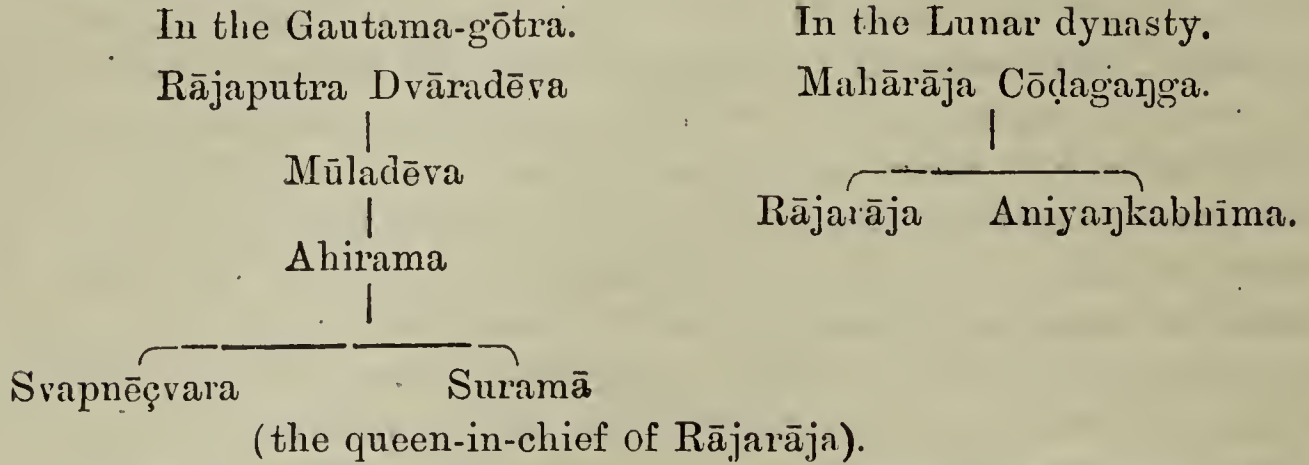
The language of the inscription is high-flown Sanskrit. Excepting the introductory blessing, the whole of the inscription is in verse. The inscription opens with an invocation of the god Çiva, Candra (the moon), and of the sage Gautama. It then relates :—

‘In that family of Gautama was born a prince (named) DVĀRADĒVA, worthy of respect by the learned, the ornament of the world, possessed

of prosperity and great virtue, stable, like the goddess Lakṣmī in the midst of the churning of the sea, in belabouring the enemy, whose good deeds like a creeper surrounded the earth, under whose influence the renown of the enemy was obscured as beneath the rays of the sun the petals of the lily close (V, 3). From this DVĀRADĒVA, descended MŪLADĒVA, the crown of his family, holding the foremost place among the learned, putting an end to the prosperity of the enemy, smiling as the moon, and blooming on the creeper of renown (V, 4). From him was descended AHIRAMA, a mass of virtue, the object of adoration, the resting place of kindness and justice of whom unmeasured fame has sprung up in the same way as the moon rises on the *udayācala* (V, 5). His descendants were many in number, among whom was a son SVAPNĒÇVARA and a daughter SURAMĀ, the former resembling the moon, and the latter the goddess of prosperity. Of them one became the ornament of the world and the stay of all people, and the other the alleviator of the heat of poverty, as Lakṣmī is (in cooling the mind) of Cintāmaṇi (Viṣṇu) (V, 6). There was a celebrated king named CŌḌAGAṄGA, the flower of the lunar dynasty, adorned with the several faculties beginning with *aṇimā*. (V, 6). After that king of kings had adorned the abode of Indra his bountiful son, the illustrious RĀJARĀJA, began to rule the world (V, 10). That best of men married SURAMĀ DĒVĪ (V, 13). That king who was the ornament of royal families, after a happy career, had his younger brother ANIYAṄKABHĪMA installed on the throne (V, 14). When the king of the Gaṅga family set about the conquest of the different quarters, SVAPNĒÇVARA DĒVA himself did more service than a host of *Caturayga*. He dealt such mighty blows on his enemies with his sharpened weapons, that from the blood gushing out of their wounds eight oceans were formed (V, 18). He built this temple of MĒGHĒÇVARA, the Lord of Kailāça, high as a mountain, with materials at great cost (V, 22). The stone-built wall of (that) conqueror is so lofty that it appears to be ready to check the movements of the clouds (V, 24). (Ladies) with eyes like those of the deer, the effulgence of the diamonds on whose bracelets brightens everything at the time of their dancing, were engaged for the service of the conqueror of Tripura (Çiva) (V, 25). He has laid out a beautiful park in the abode of MĒGHĒÇVARA (V, 26). The friend of that Lord of men had a beautiful tank, full of sweet water, excavated at the abode of MĒGHĒÇVARA. This tank, when looked at, appears to be a brother of the ocean (V, 28). That conqueror, celebrated for his many achievements, had a beautiful *maṇḍapa* erected by the side of the tank. Here people sought refuge from the inclemency of the hot weather (V, 29). Having built the temple of Īça, he set up the

god Viṣṇu along with the *Sudarçana-cakra* (the beautiful looking discus), in it (V, 32).’

From the inscription on this slab, we get traces of two royal dynasties, *viz.*: —



Various petty kings, it appears, reigned at different places in Orissa about the time of the rise of the kings of the Gaṅga dynasty. Prince DVĀRADĒVA is apparently one of them. The fact of none of those who came after DVĀRADĒVA having enjoyed the royal or any other title of equal honour seems to point to the fact that they did not rule as independent kings, but were probably commanders of armies or *Mahāsāmantādhīpatīs*. RĀJARĀJA, the son of CŌḌAGAṅGA the conqueror of Orissa, was married to SURAMĀDĒVĪ, the sister of SVAPNĒÇVARA. Probably by means of this connection, SVAPNĒÇVARA succeeded in gaining such a high position in the court of the Gaṅga king. We know from the 18th verse, ‘that SVAPNĒÇVARA himself did more service than a host of *Caturanga*.’ He was looked upon as *Mahāsāmantādhīpati* or the Commander-in-Chief of the forces of the Gaṅga king. The large temple of Mēghēçvara is the work of this Svapnēçvara Dēva.

None of the antiquarians of Orissa has referred to this celebrated temple, though it easily comes to the notice of every pilgrim of Bhuvanēçvara. Dr. Rājendra Lāla has mentioned a Mēghakuṇḍa from the Yātrā-paddhati of Bhuvanēçvara. He has made no reference at all to this celebrated temple of Mēghēçvara. But the merits of Mēghēçvara are described in the Ēkāmra-purāṇa, the Svarṇādri-mahōdaya and many other works. Here is the mythical account on the origin of Mēghēçvara as related in the Ēkāmra-purāṇa, Ch. 38:—<sup>1</sup>

‘(Pārvati) with her eyes beaming with joy, said with a smile. ‘Our past history, although frequently called to mind, cannot give me much delight. O Brahma, thou art possessed of all knowledge. My salutation to you, who are Prajāpati (literally the lord of the created

<sup>1</sup> तमुवाच स्मितं वाक्यं हर्षोत्फुल्लविलोचना ।

सनातनमिदं ज्ञातं चरितं शङ्करस्य च ॥

beings), who are the incarnation of wisdom, and versed in all the *Çāstras*. I have a desire to hear, O Brahma, the connection we have with the sacred place of Svarṇakūṭa. Knowing that Ṛṣis have an unswerving devotion to God, sitting down for a while in meditation, Brahmā spoke the following words in reply:—

‘Eight wise clouds wishing for the success of their desires presented themselves before Indra with folded arms, and spoke the following words;—

‘We intend to go to a place called Ekāmrika to worship Çiva. We shall with your permission, bathe in the sacred *tīrtha* of Vindūdbhava. Sages say, ‘the merits of actions done here become everlasting.’ We intend to build a palace and a temple of Çiva with your permission. Kindly give us therefore our desired boon.’ Hearing this Indra spoke, ‘O, Virtuous clouds, depart soon and perform your religious rites according to your wishes.’ The clouds, commanded by Indra, gladly departed for that sacred place, accompanied by Viçvakarman. When the clouds had got to the place, they looked around and selected the site in the N.-E. direction, 1,750 fathoms from Kalpavṛkṣa. They then thus spoke to Viçvakarman:—

‘O Viçvakarman, the site has been selected; be so kind as to act up to our desire. Then Viçvakarman personally collected stones from a hill and built the high and beautiful palace, having a ditch around it, the entrance gate, the *gōpura*, and the *hōmakunḍa*. Then the clouds, who were proficient in the Çiva-tantras, consecrated the temple. These eight clouds are respectively celebrated as Parjanya, Plāvana, Añjana, Vāmana, Sampatti, Drōṇa, Jimūta and Atimarṣaṇa. Then thinking it imprudent to lose time they began to conciliate the god Çiva by gifts, worship, austerities and sacrifice.

‘Then Çiva being highly propitiated appeared at the place and thus spoke to them:—

‘I have appeared in the capacity of a giver of boon. Ask for the boon you intend to have. The clouds being highly glad to see Mahādēva personally present said,—‘O god, if you have been satisfied with us and have got the best favour to bestow, then we pray for your presence in this place which has been well set up. Fulfil our desire by granting us this boon.’ To this Mahādēva replied,—‘I shall remain here in the name of Mēghēçvara (the Lord of clouds). This lake (now Vindusāgara) of limpid and dear water will be a source of pleasure to me. Its waters will wash off all sins.’... The clouds on hearing this made obeisance to Mahādēva and departed for heaven.’<sup>1</sup>

The famous temple of Mēghēçvara is situated at a distance of 100

<sup>1</sup> The similar account is related in the Svarṇādri-mahōdaya, Ch.18.

yards to the east of the site of Bhāskarēçvara, mentioned by Dr. Rājēndra Lāla, in the northern part of the Bhuvanēçvara Kṣētra. It is built of basalt stone. Its former beauty has not yet departed, but with the decline of the worship (ceremony) here, its beauty is nowadays on the wane. The artistic skill displayed by the temple seems to place it in the 12th century A. D. There is a tank to the north of the temple as mentioned in the inscription under notice (V, 28). The people of that place generally speak of a village of Brahmapura, which was originally situated near the temple of Mēghēçvara. This village is mentioned also in the early settlement records. In the 31st verse of the present inscription this village is recorded to have been given to the Brāhmaṇas by SVAPNĒÇVARA DĒVA. There is no trace left of it save the abodes of a few husbandmen. The temple of Brahmēçvara and Brahmakuṇḍa is not far off.

अस्मदीयं पुरावृत्तं क्षेत्रे क्षेत्रवतां वर ।  
 प्रीतिरभ्यधिका मेऽस्मान् स्मारितोऽसि पितामह ॥  
 शृण्वतो न हि त्वयामि आजन्मचरितं हि मे ।  
 अतौव ज्ञानसम्पन्नं भो ब्रह्मंस्त्वयि वर्तते ॥  
 अनागतविधात्रे च ज्ञानमूर्त्तिस्वरूपिणे ।  
 सर्वशास्त्रप्रवक्त्रे च प्रजानां पतये नमः ॥  
 पुण्यक्षेत्रे शिवे देशे स्वर्णकूटे हराश्रमे ।  
 यत् किञ्चिदस्ति सान्निध्यं श्रोतुमिच्छामि पद्मज ॥  
 एवं देव्या वचः श्रुत्वा व्यजहार पितामहः ।  
 षट्पथस्तव वीक्ष्यन्ते श्रवणीकं तमानसाः ॥  
 ज्ञात्वा भक्तिमृषोणां स परमां परमेश्वरे ।  
 सुहृत्तन्ध्यानमास्थाय पुनराह यथाथं वत् ॥  
 अष्टौ जलधराः प्राज्ञाः सिद्धिकामाः शतक्रतुम् ।  
 उचुः प्राञ्जलयः सर्वे पर्जन्या भूतविक्रमाः ॥  
 एकाग्रकं गमिष्यामः पूजयामो महेश्वरम् ।  
 तीर्थे विन्दुद्भवेऽस्माभिः स्नातयं त्वदनज्ञया ॥  
 यत्तत्र क्रियते कर्म यत्किञ्चित् सुकृतं कृतम् ।  
 तदक्षयं फलं लोके प्रवदन्ति मनोषिणः ॥  
 वयमिच्छामहे कर्तुं प्रासादञ्च शिवालयम् ।  
 नियोगात्तव देवेन्द्र दीयतां वरमौषितम् ॥  
 एतद्वा तासुवाचेदं व्रजताशु बलाहकाः ।  
 कुरुताभिमतं धर्ममचिराद्भवेद्भयः ॥  
 एतद्ग्नः शासनं प्राप्य सार्द्धं वै विश्वकर्मणा ।  
 आनन्यमनसी भूत्वा वव्रजुः सदनोत्तमम् ॥  
 आसाद्य अतुलं क्षेत्रं महाप्रलयपरौणतम् (?) ।  
 समन्ताद्दिग्दृष्टेन यत्नवन्तो बलाहकाः ॥

कल्पवृक्षाददूरेण धेन्वन्तरसहस्रके ।  
 साधिके सप्तशतके रेशानीं दिशिमाश्रिताः ॥  
 सुदेशं रचयामासु धौतामलशिलातलम् ।  
 ऊचुस्ते विश्वकर्माणमस्त्राकं कुरु चेष्टितम् ॥  
 शैलात् पाषाणमानीय विश्वकर्मा स्वयं तदा ।  
 चक्रे सुरचिरं तुङ्गं प्रामादं सुमनोहरम् ॥  
 प्रमाणं विपुलं दिव्यं सर्वावयवसंयुतम् ।  
 परिखातोरणायुक्तं सकुण्डच्च सगोपुरम् ॥  
 प्रतिष्ठां तत्र विधिना शिवतन्त्रविदस्तु ते ।  
 चक्रुस्ते सुधियो मेघाः सर्व्वकर्मसु पण्डिताः ॥  
 पर्जन्यप्लावनौ चैव अञ्जनो वामनस्तथा ।  
 सम्पत्तिश्च तथा द्रोणी जौभूतश्चातिमर्षणः ॥  
 अष्टौ ते तोयदाः ख्याताः आधिपत्याब्धदृष्टयः ।  
 समन्त्राः सदृशाः क्रान्ता शक्रस्य वशवर्त्तिनः ॥  
 समयं नाभिवर्त्तन्ते सत्यवन्तो घनास्तु ते ।  
 दानार्चनतपोयज्ञैस्त्रिस्तोषयामीश्वरीश्वरम् ॥  
 तुतोष भगवान् भर्गः सान्निध्यमभवत् स्वयम् ।  
 वरदोऽहमिति प्राह वरं वरयतार्थतः ॥  
 ततो वलाहका हृष्टा ऊचुः प्राञ्जलयस्तु तम् ।  
 यदि प्रसन्नो भगवान् यद्यनुग्रहतास्ति नः ॥  
 प्रासादः सुप्रतिष्ठायमस्त्राभिः परमेश्वर ।  
 अत्र शम्भो महेशान भवान् सान्निध्यमर्हति ॥  
 अथोवाच प्रसन्नात्मा मेघान् सर्व्वान् स ईश्वरः ।  
 मेघेश्वरो ह्यहं चात्र नाम्ना त्रिषु निगद्यते ॥  
 अधिष्ठानो मदौयोऽयं क्षेत्रे प्रवरभोगदः ।  
 अस्मात् प्रीतिप्रदो नित्यं हृदोऽयं विमलोदकः ॥  
 सर्व्वपापविनाशस्तु कामदः परिचक्ष्यते ।  
 मेघेश्वरः शिवः साक्षात्त्रिभूतौ व्यवस्थितः ॥  
 इति श्रुत्वा नमस्कृत्य यद्युर्मघास्त्रिपिष्टपम् ।”

( एकाक्षपुराणे ३८ अध्यायः । )

MĒGHĒÇVARA INSCRIPTION OF SVAPNĒÇVARA-DĒVA.

*Text.\**

L. 1.

॥ आम् नमः शिवाय ॥

<sup>1</sup>विद्युत्पिङ्गलभाललोचनशिखिज्वालागलत् स्वामृत-  
श्रोतः<sup>2</sup> स्पर्शनजीविता श्वशिरःश्रेणी शिरे नृत्यति ।  
एको राजरनेकताङ्गत इति त्रासादिव प्रेक्ष्यता-  
च्चन्द्रः सान्द्रजटाटवीसुरसरिद्गुग्धाश्रितः पातु वः ॥

[1]

L. 2.

<sup>3</sup>कोयं ललाट<sup>4</sup>तटनेत्रपुटस्य गर्वात्  
खर्वीं करोति जगदित्यभिधाय शम्भौ ।

यः साभ्यसूयमकारोच्चरणेऽक्षिलक्ष्मीं  
जीयात् स गौतममुनिर्मुनिवन्दवन्द्यः ॥

[2]

<sup>5</sup>तद्गोत्रे राजपुत्रः समजनि जगतीमण्डनः पण्डितानां  
मान्यः पुण्यैकधामा प्रतिवलजलधि-

L. 3.

क्षोभमश्याचलश्रीः ।

श्रीमान् सत्कीर्तिवल्लीवलयितवसुधामण्डलश्चण्डरश्मि-  
स्फुर्ज्जतेजोभिरुग्रग्लपितरिपुत्रःकैरवो द्वारदेवः ॥

[3]

<sup>6</sup>समजनि निजवन्सोत्तन्सुलक्ष्मीरलक्ष्मी-  
कृत निखिलविरोधिस्फुर्ज्जदम्भोधिरस्मात् ।  
दलितललितमल्ली कीर्तिव-

L. 4.

ल्लीवितान-

प्रसव<sup>7</sup>हसितचन्द्रो मूलदेवः कृतीन्द्रः ॥

[4]

<sup>8</sup>तस्मात् पुण्यैकराशेरभवदहिरमो नाम धामस्तुतीना-  
मारामः सामनीतेरपरिमितयज्ञःपूरचन्द्रोदयाद्रिः ।  
यस्योद्यद्दानधर्मात्सुवजनितमहोत्साहकाले त्रिलोक-  
प्रासादाग्रे स्फुरन्ति स्फुरद-

\* From impressions and rubbings, made by me.

1 Metre, Çardūla-vikṛīḍita

5 Metre, Srag-dharā.

2 Read श्रोतः ।

6 Metre, Mālinī.

8 Metre, Vasanta-tilaka.

7 This letter is very obscure.

4 Read ललाट ।

8 Metre, Srag-dharā.



L. 5. मलयशो वैजयन्त्योजयन्त्यः ॥ [5]

<sup>9</sup>तस्मान्नैकसुतादभूवतुरपान्नाथा दिवेन्दुश्रियौ  
श्रीस्वप्रेश्वरनाम नाम सुरमा देवी च साथाह्वया ।  
एकः क्ष्मातलमण्डनाय सकलाधारस्तथान्या जग-  
द्धारिद्राञ्चरनाशनाय जगती चिन्तामणिश्रीरभूत् ॥ [6]

<sup>10</sup>नतन्टपतिकिरीटको-

L. 6. टिरत्नद्युतिपटपीठश्यालपादपद्मः ।

अजनिरजनिजानिवंशचूडामणि-  
रणिमादिगुणेन चोडगङ्गः ॥ [7]

<sup>11</sup>यात्रावाजिखुरप्रहारविसरद्भूलिसमुद्रे स्फुर-  
त्तेजो भास्करमण्डले क्षितिभुजामस्तङ्गते निर्भरं ।  
यं सङ्गामगृहोदरेषु विजयश्रीः सार्द्धमा-

L. 7. शा सखी-

वन्दैर्भिन्नगजेन्द्रमौक्तिकवती भूयोभिसर्तुङ्गता ॥ [8]

<sup>11</sup>रे वालाः कुलवृद्ध किन्नु भवतान्दुर्भिक्ष मायास्यति  
स्फोतङ्गिं सतु सत्रदः पलभुजां स्वर्माय सन्नह्यते ।  
यस्येति श्रुति मा कलय्य समरे निर्भिस्सवीरद्विषा-  
म्बल्लूरैः परिपूरयन्ति परितः प्रेताः कु-

L. 8. शूलोत्करान् ॥ [9]

<sup>12</sup>तस्मिन् पुरन्दरपुरी तिलकायमाने  
दाने समुन्नतमतिस्तनयस्तदीयः ।  
साम्राज्यभारवहनैकधुरीणवाजः  
श्रीराजराजन्टपतिः पृथिवीं प्रसास ॥ [10]

<sup>13</sup>यस्योद्यद्वाजिराजीखुरशिखरभरत्सो भूचक्रसर्प-  
द्भूलीजालावकीर्त्तिदशपुरसरि-

L. 9. [ द्वा ] रिपङ्के विलम्बं ।

नीरक्रीडानिमज्जत् सुरपतिकरिणं व्याकुलं शक्रभृत्या  
धृत्वा लाङ्गुलमेके करतलमपरे तीरमुत्तोलयन्ति ॥ [11]

<sup>9</sup> Metre, Çārdūla-vikrīḍita.

<sup>10</sup> Metre, Puṣpitāgrā.

<sup>11</sup> Metre, Çārdūla-vikrīḍita.

<sup>12</sup> Metre, Vasanta-tilakā.

<sup>13</sup> Metre, Srag-dharā.

<sup>14</sup>रणाभुवि यदि नित्यन्नाहतः शत्रुसार्थः  
तुलित हरिभुजेन क्ष्माभुजाऽनेन नूनं ।  
कथमिह कलिकाले कल्पितानल्पपाप-

L. 10. प्रणयि-

नि सुरसृष्टिः सद्युरस्यान्दिवि स्यात् ॥ [12]

<sup>15</sup>तेनोऽपि पुरुषोत्तमेन सुरमा देवी रमैवार्थतो  
नाम्नाऽन्तःपुरसुन्दरीजनशिरोरत्नाकरश्रीरियं ।  
प्रत्यारुह्य तुलाः प्रियेण सहसा यत् स्वर्णशैलन्ददा  
वेतैः स्मीततराघरार्थिभिरहो जातार्थिनी केवलं ॥ [13]

<sup>16</sup>सर्व्वन्न-

L. 11. रेन्द्रतिलकः कलिकालकल्प-

शाखी सुखौघमनुभूय चिरं स राजा ।  
वृद्धोऽनुजं मनुजराजनतांघ्रियुग्मं  
राज्येऽभिषिक्तमकरोदनियङ्कभीमं ॥ [14]

<sup>15</sup>स श्रीमाननियङ्कभीमन्वपतिः साम्राज्यलक्ष्मीपतिः  
प्रत्यर्थिच्छित्तिपालमौलितिलकः त्यक्तारिकान्ताल-

L. 12. कः ।

संप्राप्यैव समुद्रमुद्रितमहीचक्रङ्गरागस्फुर-  
च्चक्रं शक्रपराक्रमस्वमकरोद्गङ्गेन्द्रचन्द्रः क्षणात् ॥ [15]

<sup>15</sup>हे भोगीन्द्र किमात्य कूर्म धरणीभारः स तुच्छो महान्  
जानासि त्रिकलिङ्गनाथ यशसा ख्यातन्न जाने ष्टया ।  
देवेऽस्मिन्विजयप्रयाणरसिके प्रे-

L. 13. खत्तरङ्गक्षर-

क्षोभोद्धूतरजोभिरम्बरमगादृढं क्षमामण्डलं ॥ [16]

<sup>15</sup>जाता सङ्गरनीरधेः स्फुरदसि व्यालेन्द्रभास्वरुजा-  
मन्वा<sup>17</sup>हर सतीव वाञ्छित<sup>18</sup> द प्रीति सदा श्रीरियं ।  
अस्मिन्नेव नराधिनाथतिलके स्थैर्यङ्गता यत्पुन-  
र्व्वीजन्तत्र किलास्य साश्वत

14 Metre, Mālinī.

15 Metre, Çārdūla-vikrīḍita.

16 Metre, Vaśanta-tilaka.

17 Obscure.

18 Obscure.

L. 14. [म] सौ जाग्रद्यश्वन्द्रमाः ॥ [17]

<sup>15</sup>उद्ग्रहिग्विजयाथ साधनविधौ गङ्गान्वयत्प्राभुजा-  
न्दिव्यास्त्रं चतुरङ्गिनोऽधिकतरः सैन्यात् स एको भवत् ।

श्रीसप्तेश्वरदेव एव विलसत् शस्त्रक्षतारिक्षरत्  
कीलालौघविनिर्मितायम महाम्भोधिर्नयाम्भोनिधिः ॥ [18]

<sup>19</sup>लक्ष्मीदेव्याः पतिर-

L. 15. [य] म<sup>20</sup> धोने चक्रे बलिद्विट्-  
गोपोल्लासा [दिह] सुहृद<sup>20</sup> यं सर्वकार्यैच्युतोऽसौ ।  
विश्वक्सेनो धरणिरियमप्युद्धृता येन मग्ना  
तस्मिन्जन्मन्यपि सुचरितैरेष विश्वम्भरोऽभूत् ॥ [19]

<sup>20</sup>यद्दानविगलद्वारि माटकाभूतमाटका ।

शस्यसम्पत्तिसम्भारैर्हीनहीना भवन्मही ॥ [20]

L. 16. <sup>21</sup>कैलासाद्रिहिमाचलस्तनतटव्यासङ्गिमन्दाकिनी  
ह्रारश्री यदि कीर्तिरस्य तिलकं चन्द्रङ्गलङ्काशयात् ।  
ज्योत्स्नाहासमुखीपयोधिवसनाकुन्दद्युतिनात्यजत्  
काप्यस्याङ्गिहचन्द्रशेखरपदारूढो मृडानीपतिः ॥ [21]

<sup>21</sup>भक्तिप्रहसुरासुरेन्द्रविलसन्मौलिस्थ रत्नाव-

L. 17. ली-

च्छाया शक्रधनुः स्फुरत्यदलसन्मेषेश्वरस्यामुना ।

उन्नत्यापरपर्वतो बज्रतरद्रव्यव्ययङ्गुर्वता  
प्रासादो रचितस्सदानुविहसत् कैलासशैलेश्वरः ॥ [22]

<sup>21</sup>स्वर्साद्रिः स सुरालयो हरिणखरक्षुस्सश्च पर्वो गिरि-  
र्वारुण्या परिचम्बितोऽस्तशिखरी मान्यः सगौरी-

L. 18. पकः ।

इत्यद्यापि परामृषन्नवनवस्थानं चलन्मन्दिरो-  
लङ्गेन्द्रेण शिलोच्चयं गृहमदः प्राप्तोऽनवद्यं शिवः ॥ [23]

<sup>22</sup>इह विजयिना प्राकारश्रीर्महोपलनिर्मिता

19 Metre, Mandākrānta. Some akṣaras of this are illegible.

20 Metre, Anuṣṭubh.

21 Metre, Çārdūla-vikrīḍita.

22 Metre, Harinī.

जलधरगतीरलुन्नत्यनिरोद्भुमिवोद्धता ।  
कलिजलनिधेर्मर्यादालीभयादिव तस्य वै  
शरण-

L. 19. मविशुद्धर्मा यत्र त्रिनेत्रसुरक्षया ॥ [24]

<sup>23</sup>यासान्नेत्राञ्चलतरणिमाविश्ववश्यैकमन्त्रः  
पादन्यासस्त्रिभुवनगतिस्तम्भनं सन्निधत्ते ।  
नृत्यारम्भे वलयमणिभिर्निर्मिताऽयत्नदीपा-  
स्तस्मै दत्ता स्त्रिपुरजयिने तेन तास्ता मृगाद्याः ॥ [25]

<sup>24</sup>उपवनमथ चक्रे तेन मेघेश्व-

L. 20. रस्य

स्फुरितकुसुमरेणुश्रेणिचन्द्रातपश्री ।  
अविरतमकरन्दस्यन्दसन्दोहवर्षै-  
र्द्धतरतिपतिलीलायन्त्रधारागृहत्वं ॥ [26]

<sup>25</sup>वनश्रीमुक्तासूक्तदरदलितपुष्पोत्करमिलत्  
परागैर्भृङ्गालीकलितसितिमा यत्र जयनी ।  
मुनेः पुष्पास्त्रस्य स्फटिकघटिताक्षाव-

L. 21. लि-

रियम्बसन्त्योद्यन्मत्तद्विपशिरसि नक्षत्रविततिः ॥ [27]  
<sup>26</sup>अत्यच्छं शरदम्बरात् सुरसरित्तोयाच्च पापापहं  
गम्भीरन्नयशालिनोपि हृदयात् शीतञ्च चन्द्रद्यतेः ।  
हृद्यं स्वादुसुधारसादपि सरो धारान्निधेः सोदर-  
न्तेनाखानि नरेश्वरप्रणयिना मेघेश्वरस्या-

L. 22. लये ॥ [28]

आनन्दैकनिकेतनं नयनयोः सश्वन्मनः<sup>27</sup> कैरव-  
ज्योत्स्नौघः खलु विश्वकर्मनिपुणं व्यापारवैदग्ध्यभूः ।  
ग्रीष्मग्रासभयातिभीतजनताश्रौटीर्यदुर्गालयो-  
मार्गः कीर्त्तिविष्टम्भणस्य जयिना प्रीत्तम्भितो मण्डपः ॥ [29]

<sup>26</sup>अपां शालामालाः पथि पथि तडागाः प्रति-

<sup>28</sup> Metre, Mandākrāntā.

<sup>24</sup> Metre, Malinī.

<sup>25</sup> Metre, Çikharinī.

<sup>26</sup> Metre, Çārdūla-vikrīdita.

<sup>27</sup> Read शश्वन्मनः ।

L. 23.

पुरं

प्रदोपाः सम्पूर्णाः प्रति सुरगृहं यस्य विमलाः ।  
मठा वेदादीनां द्विजपुरविहाराः प्रतिदिशं  
विराजन्ते सत्राण्यपि च परितस्त्रेतुनिवहाः ॥ [30]  
<sup>28</sup>आराद्धक्षपुं वृहस्पतिपुरस्पृष्टिस्मरारे सदा-  
राय विष्णुमभिस्फुरद्विजवरग्रामाय धर्मात्मने ।  
दत्तं तेन मुदा सदोदि-

L. 24.

तमखप्रारब्धधूमध्वज-

स्फुर्ज्जद्धमचयेन यत्र स कलिव्यालः समुत्साहते ॥ [31]

<sup>29</sup>तं प्रत्यतिष्ठ द्विजराजपूज्यः

प्रासादमौशस्य सनन्दकश्रीः ।

सुदर्शनेनान्वित एष विष्णु-

राचार्यराजः स पृथक् विष्णोः ॥ [32]

<sup>30</sup>उदयनकविस्तस्यादेशात्प्रशस्तिविलासिनीं

सुललितपदन्यासैः सश्रद्धि-

L. 25.

दन्मनोहरां ।

ध्वनिभिरनिशं कण्ठे श्लिष्टामलं कृतिहारिणी-

मतिरसतया श्रुत्या यातां प्रसाधितवानिमां ॥ [33]

<sup>31</sup>यावज्ज्योत्स्नासुधांशूधरणिफणिपती यावदम्भोजलक्ष्म्यौ

यावद्यावच्च गङ्गा हिमधरणिधरौ यावदेवार्सवोम्मी ।

वागर्थौ यावदस्मिंश्चिरमनुवसतोऽद्वैतरूपे-

L. 26.

ण लोके

तावत् प्रासादकीर्तीं त्रिभुवनकुहरे राजतामस्य नित्यं ॥ [34]

श्री ॥

<sup>32</sup>दिशि धवलवीरतनयः स चन्द्रधवलः प्रशस्तिमिह पट्टे ।

सरत्नाक्षरमालाभिर्हिलेखमेघेश्वरद्वारे ॥ [35]

<sup>33</sup>सूत्रधारः शिवकरस्वदृत्तामक्षरावलीं ।

निचखान शिलापट्टे मुक्ताफलनिभामिह ॥ [36]

<sup>23</sup> Metre, Çārdūla-vikrīḍita.

<sup>29</sup> Metre, Upajāti.

<sup>30</sup> Metre, Hariṇī.

<sup>31</sup> Metre, Srag-dharā.

<sup>32</sup> Metre, Āryā.

<sup>33</sup> Metre, Anuṣṭubh.